The Orthodox Herald

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Volume 56, No. 5 ISSUE 664 SEPTEMBER 2007 www.orthodoxherald.homestead.com

NEW YEAR

No bells ringing and fireworks banging when the Church New Year starts on September 1/14; but at the conclusion of the Divine Liturgy, the Patriarch of Constantinople descends his throne and signs what is called the Protocol Statement (Indictia), which announces the start of the New Year. According to the Byzantine reckoning, this is the year 7511.

Constantine the Great recognized September 1 as the beginning of the New Year in the Roman Empire as far back as the 4th century. It was the day that taxes were collected to support the Imperial army. This is why it is called the Indictia, which means "to impose" in Latin. This tax was calculated and set every 15 years on this date.

If you check your prayer book, you will find that the dates start with September and run through August 31 with the first major Holy Day being the Nativity of the Mother of God and the last major Holy Day of the year – her Dormition.

The choice of September 1 no doubt was influenced by the Old Testament books of Numbers and Leviticus, which instructed the people of Israel to celebrate the seventh month as a solemn time. Since the year began in March, September was the seventh month. It gets its name from "Septem" seven. Those of the Jewish faith still celebrate New Years in September although the date varies.

What is the importance of the Church New Year to us? It is a time when we observe all of the major events in the life of Our Saviour, so that He can enter our lives to do what He promised in Luke 4:18-21 "The Spirit of the Lord is upon Me, because He has anointed Me to heal the

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VENERATION OF THE CROSS

The Holy Days of the Elevation or Exaltation of the Holy Cross is celebrated on September 14/27. This day was first observed with the discovery of the True Cross of Christ by St. Helena in 325. The first public veneration took place in Jerusalem on September 14, 335.

The pious pilgrim Egeria, who visited the Holy Places in 380, kept a diary in which she wrote:

> Now when it has been put upon the table, the bishop, as he sits, holds the extremities of the sacred wood firmly in his hands, while the deacons who stand around guard it. It is guarded thus because the custom is that the people, both faithful and catechumens, come one by one and, bowing down at the table, kiss the sacred wood and pass through. And because, I know not when, some one is said to have bitten off and stolen a portion of the sacred wood, it is thus guarded by the deacons who stand around, lest anyone approaching should venture to do so again.

She also wrote that the day is observed with great solemnities. They attracted such a large number of pilgrims that to enable them to view and venerate the Holy Cross, the bishop lifted up/elevated the relics of the Cross. "Before Thy cross we bow down, O Master, and Your Holy Resurrection, we glorify." This is where the Day got its name.

But after we venerate the decorated Cross in the church and go home, then what? In this volatile and violent world, it is imperative that we reflect upon what the Cross reveals about humanity. We can wear crosses and forget that the symbol warns us against human anger. It was elevated

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THE NATIVITY OF THE MOTHER OF GOD

There is no scripture evidence for this Holy Day. But textual evidence can be found in the Apocryphal Proevangelium of James. According to this book, Joachim and Anne are old and infertile. They pray to God earnestly for a child, since among the Jews, barrenness was a sign of God's disfavor. This was especially trying to Joachim, as a descendant of King David, because from his seed Christ was to be born. God answers their prayers and promises them a child who will bring salvation into the world. According to the command of an angel of God, she was given the name Mary.

A fest in honor of Mary's Birth was held in Syria and Palestine in the 6th century. St. Romanus (457), a native of Syria and later deacon of a church in Constantinople, wrote a hymn in honor of Mary's Birth and spread the knowledge of this special day among the populace of East Rome. His efforts were highly successful, for in the following centuries mention is made of a celebration in many churches of the empire. Writings show that St. Andrew of Crete (740), preached about it as did St. John Damascene.

The Holy Day is celebrated in central and eastern Europe with great solemnity. Those who have traveled in Slovakia and Poland and found themselves in one of these countries on this day have found all shops and most restaurants closed and people taking their leisure strolling in the parks and plazas. In the countryside a blessing of the harvest and of the seed grains for the winter crops takes place in many churches.

According to an ancient belief, swallows leave for the sunny south on this

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THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Scranton, PA 18505
an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Computerist Betty Kovach
Web Master - Michael Wesdell
Annual Subscription $8.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
POSTMASTER: Send address changes to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Phone 570-256-7232
Web www.orthodoxherald.homestead.com
Contributions are tax-deductible
Published since 1952

CHRONOLOGY

SEPTEMBER 2007

DIED: FR. ELIAS WEN in San Francisco. He was the oldest priest by ordination (1931). Burial was from the Cathedral of the Mother of God "Joy of All Who Sorrow." He was mentioned in Chronology in April 2007.

EIGHTEEN REPLICA BELLS destined for Harvard were blessed on July 26 by Patriarch Alexy II. Icons and writing in Church Slavonic decorated them. They replace bells which were part of a set in Russia and were taken to Harvard during communist time.

TO RECEIVE THE DIVINE LITURGY on your phone on Sunday, place your call at 9:50. Dial 1-800-910-3597. Enter 2546685. # key. Give your name and press # key again. The Liturgy is from St. Nicholas Church in New York on 10th Street. The priest is Fr. Beskid.

THE EASTERN ORTHODOX SCOUTING COMMITTEE offers scholarships of $1000 and $500 to a high school senior who has earned the Eagle Scout or Gold Award, the Alpha Omego Award, and is an active member of an Orthodox Church. An additional $1000 is available to a scout who is of Russian descent from the Russian Children's Welfare Society. Applications and info available from E.O.C.S. Chairman George Boulukos, 862 Guy Lombardo Ave., Freeport, New York 11520.

THE 14th ANNUAL CHRISTMAS STOCKING PROJECT is raising funds to send stockings filled with toys, candy, a toothbrush, and an ikon to needy children in Albania, Belarus, Poland, Russia, Slovakia and Alaska. Each filled stocking is valued at $5. About 15,000 stockings are provided each year. They are assembled by young people with cerebral palsy in Roosevelt, NY. For info and to help write Christmas Stocking Project, c/o Arlene Kallaur, PO Box 675, Syosset, NY 11791-0675. Funds should be in by October 31 so that stockings can be prepared and shipped to recipient distributors.

TO LEARN HOW TO TRACK DOWN INFORMATION ON SOME MEDICAL PROBLEM, a free new guide How to Find Medical Information is available. It details ways to use the internet wisely to do medical research, and what to look for at your local library and what references are good to have at home. For a copy, go to pueblo.gsa.gov.

A CULTURAL DIALOGUE BETWEEN MOSCOW AND ROME was held in Rome recently. It included an art exhibition of four Russian painters featuring paintings showing festive Eastern scenes, the interior and exterior of churches, landscapes, faces of monks and nuns in an endeavor to give an image full of affection of Russia of the past and present, peaceful and joyful, brilliant and solemnly pensive. Another part of the dialogue was a concert on "The Passion According to Matthew," was was composed by Bishop Hilarion (Alfeev) of Vienna and Austria.

"THE HEAD OF CHRIST" painted in oils by Warner Sallman in 1940 is believed to be the most reproduced religious work of art. It's been copied a billion times, if you include lamps, clocks, and calendars.

IN ISTANBUL the Bulgarian Church Foundation sued Patriarch Bartholomew claiming that he dismissed a Bulgarian priest because he did not mention Bartholomew in prayer and refused to conduct services or issue baptism and wedding certificates in Greek. A Turkish court ruled that Bartholomew is not the spiritual leader of the world Orthodoxy but only the head of the local Greek Orthodox community. It objects to him using the title "ecumenical" or "universal." The government also rejects any Vatican-like status for the Patriarch.

A DRUG-ADDLED BURGLAR stole a silver box which contained the relic of St. Demetrios off the altar in St. Demetrios Church in Astoria, NY on Long Island. The thieves were soon apprehended when they tried to pawn the reliquary. Sad that the main thief was Greek and was baptized and his parents married in the church.

DO NOT HARM by Archpriest Alexei Uminsky is a most remarkable article in the November 251 issue of The Orthodox Word. It was written as a guide for parents and priests to prepare their child for confession; but, it would be enlightening for those who have been going for many years. Copies are available from National Archive Publishing Co., PO Box 338, Ann Arbor, MI 48106-0998.

THEOLOGY COURSES are being offered at the St. Arseny Institute with a Master of Divinity or Bachelor of Theology degree from the University of Winnipeg through the faculty of Theology. Full and part-time courses will be offered starting this fall. This will make it possible for men to receive their full training for the priesthood in Canada. For info: Fr. Mirone Klysh, St. Arseny Institute, 3 Prestwood Place, Winnipeg, MN R3T 4Y9 or phone 1-204-269-3743. The website is http://www.saintarseny.ca The institute has about 20 students in its Diaconal Training Programme and about the same number in its Reader's Programme. A programme for Cathechists is also being set up.

RESEARCHERS IN THE LUTHERAN CHURCH OF FINLAND found that 6 percent of people elected to leadership positions in the church were under 30 years of age. However, it (the Church Research Institute) found that most young people saw their most important characteristic as a desire to serve the parish and good social skill, even more than faith in God or exemplary personal morals.

(Continued from front page)
NEW YEAR

brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed and proclaim the acceptable year of the Lord. Today, this Scripture is fulfilled in your hearing."

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VENERATION OF THE CROSS

by the bishop to please a noisy, piour majority. The Cross should remind us of our potential for violence against ourselves and one another, whether it is a harsh or condemning word or a raised clenched fist.

The irony of the Cross is revealed in our decorating this instrument of torture. It reveals both humanity's angry rejection and God's loving embrace.

In a society that easily equates freedom with being able to do and say what we please, let us remember what the cross of Christ reveals about our bondage and freedom. The cross exposes all our attempts to save ourselves, be it by good works, prescribed religious practices, accumulated possessions, following correct doctrine or illusions. We cannot save or free ourselves without God. Through Christ's death and resurrection, God frees us.

In a church awakening to Jesus' Great Commission to go and make disciples, it is crucial to remember that as Jesus' followers we are called to live the way of the cross. We who were in baptism marked with the sign of the cross are forever called to a life of faith, joined to a community that bears Christ's name. This observance on September 14/27, a day of fasting and prayer, is an opportunity to reflect on the Cross and to affirm our faith in the power of Christ's redemptive act that revealed the immeasurable love of God.

* * * * * *

Many passions lie hidden in our souls; they are only revealed when the things that feed and arouse these passions are brought to light.

Saint Maximos

(Continued from front page)
THE NATIVITY OF THE MOTHER OF GOD

day to return on March 25, the Annunciation. A popular children's poem contains the following words:

It's Blessed Virgin's Birthday,
The swallows do depart;
Far to the South they fly away,
And sadness fills my heart.
But after snow and ice and rain
They will in March return again.

SHALL WE SING

Some of our Orthodox Churches have congregational singing in a style known as prostopinije or plain chant. It is a distinct style developed in the Pod-Carpathska Rus region of what is now in the western Ukraine. It dates to the mid-16th century and was taught in the Preparatory School for Cantors and Teachers in Uzhorod, now in the Ukraine. The music was learned by "ear."

The task of putting it in written form was given to Father Ivan Bokshaj and Cantor Josif Malinich in the late 19th century. They transcribed the oral tradition of the Mukachevo Cathedral onto paper. The volume was published as the "Tserkovnoye Prostopinije" or the "Church Plainchant." This standarized the chant which had developed variations in different villages and monasteries. This transcribing coincided with the emigration of Greek Catholics and Orthodox from the Austro-Hungarian Empire to the United States in the late 1800's and early 1900's. They quickly formed parishes with hard-earned coins so that they could worship God according to their obechie/tradition. This included their music as one of their most beloved treasures.

In 1925 copies of the book with Cyrillic script found its way to the U.S. In 1950 an augmented copy was published in Latinica for those no longer able to read Cyrilic. Only ten years later, it was transcribed into English and expanded into a collection called "Byzantine Liturgical Chant," which was published by the Byzantine Seminary Press in the 1960's.

While the services were still held in Slavonic, people carried their "Sborniks" to church and sang the services with gusto praising the Lord. They were led by cantors who were well mentored. Many of us have been fortunate to have attended church services in churches in the Uzhorod area and to hear the enthusiastic singing from "Sborniks." Truly it felt as if the walls shook. Praise God.

(Continued from front page)
KITCHEN CORNER

2 Tbls. butter or cooking spray
salt or cayenne, garlic or onion, powder, cinnamon/sugar, etc.

Rinse the 1 cup of seeds in water to remove some of the fibers, then pat seeds dry with paper towel. Place 2 Tbls. butter in large rectangular microwavable dish and microwave on high 30 seconds. Stir in seeds to coat with the melted butter and spread evenly in dish. Microwave on high 7 to 8 minutes or until roasted, stirring every 2 minutes. Sprinkle with salt or other seasoning. Cool before storing in airtight container.

* * * * * *

Coincidence? When the Mother of God mourned her Son on the cross, she recognized the two thieves crucified with Him. When Jesus was a baby and the Holy Family were fleeing to Egypt, the two thieves accosted them. Dismus, now known as the good thief, prevented the bad thief, Getus, from harming the family. The Mother of God had told Dismus: "My Son will bless you for this." He did, 31 years later when he told Dismus: "Truly I say to you. Today you will be with me in Paradise." (Luke 23:43)

Memories

BREAD AND SALT AND MORE

After Communion fell in Eastern Europe, I made a visit to the former country of Czechoslovakia, which is now split into two republics – the Czech Republic and Slovakia. When I arrived, an aunt, Ucina (Aunt) Maria, turned a luncheon into a grand festive occasion when she greeted me at the door of her house in the village of Parihuzovce, nestled at the foot of the Carpathian Mountains.

As family members formed a semi-circle behind her, she welcomed me, holding a hand-embroidered scarf upon which rested a loaf of her home-baked bread, a container of salt, and an empty glass soon to be filled with the drink of one's choice – usually wine.

And she spoke, saying that she was greeting me in this manner reserved for honored guests because indeed I was a most honored guest coming all the way across the ocean from America, and that giving me bread, salt, and wine had a very special meaning –

Bread - so as not to know hunger
Salt - to add flavor to relationships as well as to food
Wine - to know joy, prosperity and good health

We ate the bread, clinked our now-filled glasses, and set aside the scarf and shaker to take back home. I was so grateful for the blessed privilege of the event – and humbled. I was meeting relatives showering me with unbelievable love and hospitality, relatives who my parents left behind when they sailed to America. They never-ever again saw their parents, siblings, and other clan members left behind by the dozens in the old country.

Rudyard Kipling wrote a poem that expressed my thoughts at the special greeting by Ucina Maria;

I have eaten your bread and salt
  I have drunk your water and wine.
The deaths we have died I have watched beside,
  And the lives ye led were mine.

Was there aught that I did not share
  In vigil or toil or ease, –
One joy or woe that I did not know,
  Dear Hearts across the seas?

And thus with me. Once more I had spent many days with relatives I first met in 1980 and with whom a deep bond was formed. There in my parents' homeland in Parihuzovce in 1996, I met again with so many members of my family. We celebrated life with picnics, weddings, dinners, and songfests. We visited extended family, hospitals, castles, museums, parks, shopping centers, and private homes. We ate, drank, toasted to health and long life. There was sickness, even deaths and rivers of tears. I learned history, family scandals, good news, bad news. We shared pews in various churches, our voices mingled in praise of God. I held babies and hugged the elderly who met me with cries of joy which turned to whimpering sobs at departure time for who knew if we would ever meet again?

As you see, I'm a latent historian, deeply interested in European past and present. I've learned a little, hope for more, and just wish it were possible to visit more often, to taste again and again some happiness and to share life and love and bread and salt.

Mary Yacos

Please send your MEMORIES to Margaret Pysarchyk, 2125 Garfield St., Lorain, OH 44055 or email at mypysarchyk@hotmail.com

WINTER'S GRACE

Many vacation travelers take along too much stuff. They pack more shoes, clothes, and gadgets than they will ever need. Their mindset is: "I better not forget anything because I can't go home and get it." They would be better off if they asked: "How much of this can I get along without?" They often end up dragging around heavier-than-necessary suitcases. Some people even purchase so many new items that they have to leave some of their other stuff behind in the hotel.

In the same way, we're inclined to accumulate far too many possessions "stuff" on our journey through life. We are tempted by ads which bombard us to purchase things we "just can't live without." So we buy more and more and more, stuffing our closets and drawers with "stuff" we don't use and often even leaving the price tag on them for years.

We are all familiar with Jesus' parable about the rich man in Luke 12:31-21 which we hear read each fall at a Sunday Divine Liturgy. The rich man may have been dreaming about all the good things he could acquire because he had a great crop. He said he would build bigger barns, and he would spend his time eating, drinking, and partying. But God told him: "Fool! This night your soul will be required of you; then whose will those things be which you have provided?"

The principle is clear: Be rich toward God, not rich in things (verse 21). Life is more than the things we store. The supreme aim of life should not be the acquisition of merely temporary things but the formation of a character which some day we may take without shame to God.

FUNDS

ALASKA: Ethel Watlock
MISSION: Cynthia Mickey
ALASKA AND MISSION: Robert Rodka, Peter and Mary Stephanie Merella, Edward Korolenko, Nicholas Hudobenko, George and Eleanor Sura, Eugenia Kribales, Margaret Cimbolic, John Lenivy.
POSTAGE: Anne Krawetz, Charles Kavka, Elizabeth Howe, Margaret Cimbolic, Olga Haviland, Joseph C. Milosevich, John Bradovchak, Robert Rodka, Eugenia Kribales, Betty Swizz, George and Eleanor Sura, Nicholas Hudobenko, Ann Soltis: Prayers for John Tutoki, Fr. John Klembara, Olga Moscowitch, Mary Lorko, Mary Burke, Peter and Mary Stephanie Merella, Tillie Bull.

* * * * * *

True love is like the flame of a candle. However many candles you light from the flame the initial flame remains unaffected. It doesn't lessen at all. And every freshly lit candle has as much flame as the others do.

Elder Epiphanois

SOBORNOST

"Rejected Councils" (continued)

According to Fr. Meyendorff: The most unique is the story of the 1369 effort (at reunion of the Eastern and Western Church).

> *...speaking to the papal legate Paul on behalf of the Greek Church, (Cantacuzenos) offered "to hold a catholic and ecumenical council," with the provision that "the bishops who are under the ecumenical patriarch, those close-by and those far-off, that is the metropolitans of Russia, with some of his bishops, of Trebizond, of Alania, of Zechia, may gather together in Constantinople, as well as the other patriarchs, those of Alexandria, of Antioch and of Jerusalem, and also the catholicos of Iberia (Georgia), the patriarch of Trnovo and the archbishop of Serbia, and that representatives of the pope may come." The project was officially approved by the Synod and the patriarchs of Alexandria and Jerusalem; the hesychast patriarch Philotheos Kokkinos announced the news to the archbishop of Ochrid and informed him that the "agreement was reached with the pope's envoys that if our doctrine (i.e. that of the Eastern Church) will be shown at the council to be superior to that of the Latins, they will join us and confess it." (Miklosich-Muller, Acta I, 492) Rejected by Pope Urban V in 1369, the project was to be revived after the triumph of the "conciliarist" theories in the West, and would finally result in the council of Ferrara-Florence.*

Fr. Meyendorff affirms that this final factor is one of many proofs of the importance in the East of the approval of Rome "whose **priority** in church affairs was recognized. Approval by the West was also desirable from the point of view of Byzantine imperial universalism, as the West was theoretically part of the Empire."

The most famous and last of the "reunion" councils convened in 1438 in Ferrara. For all intensive purposes, it possessed every criteria necessary for acceptance as an ecumenical council (which it is, in fact, in the Roman Church). Imperial and papal convocation and acceptance, significant and diverse representation of all the Orthodox world (including Russia), acceptance by the ecumenical patriarch, the other Eastern patriarchs and **all** of the hierarchs except one (Mark of Ephesus). Yet, this council was more soundly and dramatically rejected than perhaps all of the others.

In the words of Bulgakov,

> *Even the smallest number of bishops, however, may be the sobornyj voice of the Church, if the Church recognizes them as such.*

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ST. HERMIONE

In Acts 21:9 we read: "And we entered into the house of Philip the evangelist, which was one of the seven... and the same man had four daughters, virgins, which did prophesy."

Who were these daughters? Since they were women they could not use their gift of prophesy in public, but they could in the privacy of their own home. It is noted in scripture that they predicted the disasters which threatened St. Paul.

St. Philip was selected as a deacon to care for the widows, orphans and the needy. This was done so that the original apostles could devote themselves completely to preaching and prayer. (Acts 6:1-6). St. Philip in his ministry healed the sick, exorcised unclean spirits, and converted many people.

One of his daughters is commemorated on September 4/17. The calendar states: "In memory of the martrydom of St. Hermione, one of the four daughters of Apostle Philip."

St. Hermione became very skilled at healing the sick. She healed many of the Christian community, combining medication and prayer. She did not charge for her services. Her skill and success in healing soon came to the attention of the authorities who reported her to the Emperior Trajan. She was charged with unlawfully using Christian prayers in her practice. Trying kindly persuasion at first, he tried to get her to renounce her faith, letting her go free with an admonition.

She built a hospice and extended her practice of medicine, caring for anyone who asked to be healed not just the Christians.

In the meantime, Trajan died and was succeeded by Emperor Adrian, who continued to pursue the case against Hermione and subjected her to many different forms of torture. She endured them all. In desperation, Adrian had her taken to the temple of the idols, thinking that this would strengthen her faith in the idols and away from the Christ which she worshipped. But she prayed even harder to God for spiritual strength. As she prayed, the idols in the temple shattered and crumbled to the ground. Adrian was furious, more so as Hermione taunted him about the strength and validity of the idols. Enraged, he had her beheaded in 117. She was buried in Ephesus and healing myrrh seeped from her relics.

Everything is possible with God.

LIGHTER MOMENT

My friend and I went for breakfast where the "senior special" was two eggs, bacon, hash browns and toast for $3.99.

"Sounds good," my friend said, "but I don't need so much cholesterol at one meal. I don't want the eggs."

"Then I'll have to charge you $4.50 because you're ordering ala carte," the waitress told her.

"I'll take the special then," my friend said.

"And how do you want your eggs?" the waitress asked.

"Raw and in the shell," my friend replied. She took the two eggs home.

* * * * * *

St. Moses, the Ethiopian, was a murderer and the leader of a band of bandits. After he was converted to Christ, his followers reasoned: "If Moses, who feared no one, feared this Christ, how much more should we fear his God? They converted and became disciples of Christ.

A MONK'S SECRET

A man is driving down the road and his car breaks down near a monastery. He goes to the monastery, knocks on the door, and says, "My car broke down. Do you think I could stay the night?"

The Monks graciously accept him, feed him dinner, and even fix his car. As the man tries to fall asleep, he hears a strange sound. A sound not like anything he's ever heard before. The Sirens that nearly seduced Odysseus into crashing his ship comes to his Mind. He doesn't sleep that night. He tosses and turns trying to figure out what could possibly be making such a seductive sound. The next morning, he asks the Monks what the sound was, but they say, "We can't tell you. You're not a Monk." Distraught, the man is forced to leave.

Years later, after never being able to forget that sound, the man goes back to the monastery and pleads for the answer again. The Monks reply, "We can't tell you. You're not a Monk."

The man says, "If the only way I can find out what is making that beautiful sound is to become a Monk, then please, make me a Monk."

The Monks reply, "You must travel the earth and tell us how many blades of grass there are and the exact number of grains of sand. When you find these answers, you will have become a Monk."

The man sets about his task…After years of searching he returns as a gray-haired old man and knocks on the door of the monastery. A Monk answers. He is taken before a gathering of all the Monks. "In my quest to find what makes that beautiful sound, I traveled the earth and have found what you asked for: By design, the world is in a state of perpetual change. Only God knows what you ask; all a man can know is himself, and only then if he is honest and reflective and willing to strip away self-deception."

The Monks reply, "Congratulations. You have become a Monk. We shall now show you the way to the mystery of the sacred sound." The Monks lead the man to a wooden door, where the head monk says, "The sound is beyond that door."

The Monks give him the key, and he opens the door. Behind the wooden door is another door made of stone. The man is given the key to the stone door and he opens it, only to find a door made of ruby. And so it went that he needed keys to doors of emerald, pearl and diamond… Finally, they come to a door made of solid gold… The sound has become very clear and definite.

The Monks say, "This is the last key to the last door."

The man is apprehensive to no end. His life's wish is behind that door! With trembling hands, he unlocks the door, turns the knob, and slowly pushes the door open. Falling to his knees, he is utterly amazed to discover the source of that haunting and beautiful sound…

But I can't tell you what it is because you're not a Monk.

LIGHTER MOMENT

A MAN SPED down the highway, feeling secure in a group of cars all traveling at the same speed. However, when he passed a patrol car, it pulled out behind him, lights flashing.

The police officer handed him a citation, took the driver's signature and was starting to walk away when the man said, "Officer, I know I was speeding, but I don't think it's fair. Plenty of other drivers around me were going just as fast. Why did I get a ticket?"

"Ever go fishing?" the policeman asked.

"Um, yeah …" the startled man replied.

"Ever catch all the fish?"

LIGHTER MOMENT

Two men were talking. One said to the other: "I don't need a Little Black Book anymore. I need a BIC Black Book."

His friend asked: "Why?"

He answered: "To make room for all those names with the initials tacked on - the M.D.s, C.P.A.s, R.N.s, L.P.N.s, and L.S.W.s."

Undique (from everywhere)

Sports and school activities keep some children and their families away from Sunday Divine Liturgy. Sundays are just another day to some people.

A priest says he never refuses to baptize a baby. He uses the opportunity to welcome families into the church and reminds them that baptism is only a first step in their child's religious life.

From Holy Scripture, it is shown that from the touch of the bones of Prophet Eliseus in 4 Kings 13:21 a dead man resurrected; a woman with an issue of blood received healing from touching the hem of the Saviour's garment in Matthew 9:20-22; and the sick and the possessed were healed by laying on them the Apostle Paul's handkerchiefs and aprons in Acts 19:21. The same inherent power also grants incorruption and miracle-working power to the bodies and other relics of the saints.

Good Slavic proverb: Love your neighbor, but do not remove the fence.

All the prayers before receiving Holy Communion are filled with an incomprehensible pairing of sensations: awareness of one's extreme insignificance and unworthiness, together with a vision of oneself as numbered among "God's friends," as the burning bush that is not consumed. It is a vision like the Mystery, it is a sensation granted beyond the intellect.

Can this possibly be true? People treating church as a social club? Oftentimes one can observe people milling around outside the sanctuary talking, laughing or doing something else during the Liturgy. Later, it seems they come in for Holy Communion only to leave again after receiving. Often as folks approach the Body and Blood of Our Lord (supposedly with fear and trembling), they socialize with each other in the communion line.

Early in the history of the Church, the custom developed of serving the Eucharist over the tombs containing the bodies of martyrs for the faith. Now, relics of martyrs are inserted into the altar when it is blessed by a bishop for the celebration of the Divine Mysteries.

Editor's Notes

Somehow in the process of printing the telephone numbers for the call to hear a "live" Divine Liturgy, two numbers got transposed. we were surprised by the number of calls we received to tell us that the number was wrong and beg for a correction. You will find the correct number in the Chronology. Most callers were grateful for the service and told sad stories about missing church services because they were no longer able to attend Church. For several years now, we have been writing about the need for more attention being given to the aged and infirm in our congregations. The attitude seems to be: too bad they can't make it but so what? Can't someone pick them up occasionally for the services? Can't a bulletin be sent to them regularly? Can't someone bring them to a dinner or meeting so that they can socialize?

There appears to be no substantive resolutions in the financial situation facing the church. In the lacunae, valuable ministries are being set aside or let go to deal with the conflict. Meanwhile, some members are departing for other dioceses. Others stop attending. Others stop giving, even to their own parish. Others have become disdainful, saying that neither their faith nor trust will ever be the same. We sincerely pray that resolutions happens soon before the whole system gets beaten down and broken by the delay.

But this is the beginning of the Church or Liturgical New Year. As we get busy making plans for school, church and activities of all sorts, let's remember to take a few minutes each day to remember God. Lord, have mercy!

Matushka Nina

* * * * * *

St. Elizabeth, Grandduchess, was sister-in-law to Tsar Nicholas II. She and her sister, Tsarina Alexandra, had both been German Lutherans, who had accepted Orthodoxy. Ironically, both died as Orthodox martyrs.

PRESS FUND

Anne Dorozynski, Irene Allen, Anonymous, Margaret Cimbolic, Matushka Elizabeth LeBrecht, Robert Rodka, Paul Stuchlak, Eugenia Kribales, Ethel Watlock, George and Eleanor Sura, Barbara Manninen, Helen Beily, Melania Jula Sakoda, Nicholas Hudobenko, Tod Mixson, Dr. Dimitrios Pappas, Mary Lorko, Catherine Litvak.

*Peter and Mary Stephanie Merella for health of Fr. Igor Soroka.

In memory of Vera Merella, Matushka Irene Soroka and Peter Merella, Sr.

*Edward Korolenko in memory of daughter Eva

*Irene Weinacker in memory of parents, Mary and Helen Patnychuk

*Flora Markham in memory of her cousin who died three years ago on August 24

*Betty Swizz in memory of her parents, Peter and Agatha Shutovich

*Joseph Milosevich in memory of his wife, Mildred

***Martha Kotyk for health of her sister, Helen Brunasky, on her birthday. Many Years/Mnohaya Leyta

LIGHTER MOMENT

A man and his wife were having problems at home and were giving each other the silent treatment. Suddenly, the man realized that the next day he would need his wife to wake him up at 5 a.m. for an early business flight. Not wanting to be the first to break the silence, he wrote on a piece of paper: "Please wake me up at 5 a.m." He left it where he knew she would find it.

The next morning the man woke up suddenly only to discover it was 9 a.m. and he had missed his flight. Furious, he was about to go and see why his wife hadn't awakened him, when he noticed a piece of paper by the bed. It read: "It is 5 a.m. Wake up!"

* * * * * *

St. Moses, the Ethiopian, was a murderer and the leader of a band of bandits. After he was converted to Christ, his followers reasoned: "If Moses, who feared no one, feared this Christ, how much more should we fear his God? They converted and became disciples of Christ."



The weather is turning cooler here in Pennsylvania and I get the teapot out and brew a pot of tea. I like to have homemade baked goods with it because I can make them less sweet. This recipe for Moskovskiya Hlebsze is good. They are like biscotti and keep well. The second recipe is for Toasted Pumpkin Seeds. Quick and delicious and good for a diet because you have to really work to get calories.

Moskovskeya Hlebsze
Moscow Cookies

1 cup sugar
1/4 cup shortening
3 eggs
2 cups flour
1 tsp. cinnamon
1/4 tsp. cloves
1 tsp. allspice
1/2 tsp. baking soda in a little milk
1 cup raisins, ground
1/4 cup nuts, ground
1 egg, beaten

Cream sugar and shortening. I use butter. Add 3 eggs, one at a time, beating well after adding each one. Sift together the flour and spices. Stir into creamed mixture. Gradually add the baking soda which has been dissolved in a little milk. Mix well. Stir in ground raisins and chopped nut meats. Form into four long rolls on a cookie sheet, keeping them about 2 inches apart. Brush with the beaten egg. Bake at 350° for 20 minutes. Remove from oven, cool slightly, but while still warm, cut into 1 inch slices. Toast in 250° oven for 30 minutes or until slightly toasted.

VARIATION: Use vanilla instead of the spices or adjust type and amount of spices.

Toasted Pumpkin Seeds

1 cup pumpkin seeds taken from pumpkin

(Continued on Page 35, Col. 2)

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GOD'S WILL COUNTS

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PRAYER

O eternal King, when Your Cross,
the tree of true life,
was planted in the place of the Skull,
you worked salvation in the
midst of the earth,
Elevated today, Your Cross sanctifies
the ends of the world.
Angels in heaven rejoice and
we on earth,
Make glad and sing with
mighty voices:
Praise the Lord and worship Him!
for the Lord is holy and grants
His love
to the world. Amen

Adapted Matin Hymn

HOW THE PRIEST BLESSES US

Every priest literally blesses in the name of Christ. He holds his fingers in such a way that they spell "Jesus Christ" using Greek letters.



In Greek, the letters IC stand for "Jesus" and the letters XC stand for "Christ".

IC = Jesus	XC = Christ
The letter "I"	The letter "X"
The letter "C"	The letter "C"

HOW WE BLESS OURSELVES

Three fingers together represent the Holy Trinity: Father, Son, and Holy Spirit



Two fingers indented within our palm represent the two natures of Christ: Human and Divine.

✠ We Cross ourselves from the forehead, to the heart, then to each shoulder.

We bless ourselves from right to left in keeping with the symbolism of choosing good (right) over evil (left); of being numbered with the sheep (right) and not with the goats (left); and of repenting with the good thief (on our Lord's right) and not the mockery of the bad thief (on our Lord's left.)

Home Bible Reading Schedule

SEPTEMBER 2007

1. Matt 23:1-12 Joshua
2. Matt 22;1-14 Seraphima
3. Mark 5:24-34 Phoebe
4. Mark 6:1-7 Hermione
5. Mark 6:7-13 Athanasy
6. Mark 6:30-45 Romulus
7. Mark 6:45-53 Makary
8. Matt 24:1-13 Lucian
9. Matt 22:35-46 Joachim
10. Mark 6:54-7:8 Mendora
11. Mark 7:5-10 Ia
12. Mark 7:14-24 Julian
13. Mark 7:24-30 Cornelius
14. Mark 8:1-10 Placilla
15. Matt 24:34-44 Porhyrios
16. Matt 15:21-28 Melitina
17. Luke 3:19-22 Love
18. Luke 3:23-4:1 Ariadne
19. Luke 3 4:1-15 Trofim
20. Luke 4:16-23 Oleg
21. Luke 4: 22-30 Zeno
22. Luke 3: 5:17-26 Phocas
23. Luke 5:1-11 Arseny
24. Luke 4:37-44 Vladislav
25. Luke 5:12-16 Tatra
26. Luke 5:33-39 Gideon
27. Luke 6:12-18 Akalina
28. Luke 6:17-23 Wenceslaus
29. Luke 5:17-26 Tryphon
30. Luke 6:24-36 Gregory

BIBLE STUDY

For most of the rest of the year we will be reading from the Gospel according to St. Luke. His gospel shows overriding concern for outcasts, Samaritans, tax collectors, women and the poor. While some of the deeds and sayings are also found in the Gospels of Matthew and Mark, there are many which are found only in the writing of St. Luke.

Among these we find the visits of Angel Gabriel to Zachary and the Virgin Mary, Mary's visit to Elizabeth, the Birth of St. John the Baptist, Jesus' Presentation into the Temple, the parables of the Prodigal Son, and the Good Samaritan. His first sermon at Nazareth (chapter 4 verses 16 to 22) which begins His public ministry and is read at the Beginning of the Church New Year, the raising of the widow's son, the lost and found coin, and Zacchaeus and the sycamore tree.

Luke emphasizes prayer. He is the only evangelist to write about Jesus praying at His Baptism, at His Transfiguration, and just before He chose His twelve Apostles. Then, there are the many parables about prayer: the widow and the unjust judge, the friend knocking at the door at night, and the two men who went up to the Temple to pray. It begins with prayer (1:10) "And the whole multitude of people were praying without at the time of incense" and ends with prayer (24:53): "And were continually in the temple praising and blessing God."

St. Luke is also credited with writing the Book of Acts and we can see many parallels between the two, especially his emphasis on the Holy Spirit.

In the emblems of the four evangelists (Rev 4:7) St. Luke is represented by the symbol of an ox or calf. You can see this on the ikon on the Holy Doors on the ikonastas, where the four evangelists are shown with the ikon of the Annunciation.

* * * * * *

Wisdom consists not only of sharpness of mind, foresight, and prudence, but also skill and knowledge of how to act.

Saint Ambrose